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I Will Bless Those Who Bless You and Whoever Curses You I Will Curse **12: 1-3**

I will bless those who bless you and whoever curses you I will curse DIG: To what extent had Abram been faithful? Disobedient? What needed to happen before he obeyed ADONAI? Does the New Covenant talk about his disobedience or his faithfulness? Why? Abram kept a light touch on this world. What was the only thing that he built? What is the difference between a top line blessing and a bottom line responsibility? Who would receive spiritual blessings through him?

REFLECT: Have you merely moved up the river a bit? Have you entered the land He has prepared for you? Are you stuck? Does there need to be a death of something in your life before you can move on to where the Lord wants you to go? Are you looking to build a city or an altar?

Parashah 3: Lech I'Cha (Get yourself out) 12:1-17:27
(see my commentary on Deuteronomy, to see link click [Af](#) - Parashah)

The Key People include **Abram, Sarai, Lot, Pharaoh, the king of Shin'ar, the king of Sodom, Melchizedek, Eli'ezer, Hagar, and Ishmael.** There are an abundance of people to familiarize ourselves with in this portion. But the main person is **Abram.** Just as there were ten generations from Adam to Noah, so there were ten generations from Noah to **Abram.** And just as Noah became the father of 70 nations, so **Abram** would become **the father of the Jewish people,** through whom **the Promised Seed - the Messiah and Savior** of the world - would eventually come.

The Scenes include **Haran, Canaan, Shechem, Bethel, Ai, Zoar, the Plain of the Jordan, Sodom, Gomorrah, Hebron, and Dan.**

The Main Events include **God's** promises to **Abram**, the big trip to a new **Land**, the **Egyptian** detour, **Lot's** split-off, **four kings** against **five**, the **Ishma'el** episode, name changes, and the **promise** of **Isaac's birth**. Unlike the two previous portions, whose contents spanned the centuries from Eden to Babel, **Lech I'Cha (Get yourself out)** focuses on the life of a single individual and his family, and covers perhaps two centuries at the most. However, even though the subject is limited to a few related people, the events are as far reaching as the Fall and the Flood.

After five years in **Haran**, **ADONAI** reminded **Abram** of what **He** originally **had said to Abram** back in **the land** of the Chaldeans: **Leave your country, your people and your father's household and go to** (Hebrew: *lech I'cha* meaning *get yourself going*) **the land I will show you (Genesis 12:1)**. **Abram** will hear those words again, when **ADONAI** tells **him** to **go to the land of Moriah and offer his son Isaac as a burnt offering (Genesis 22: 2)**. **It is hard to leave one's country where one has all their associations. It is harder to leave one's people, and still more to leave one's father's household.** But that is what **the LORD** asked of **Abram**. From these words we discover a two-fold failure on **Abram's** part. **Three things** were commanded **him** by **God**. **First**, **he** was to **leave his country** and the **people** living there. **Abram** *obeyed the first command, but failed to obey the last two.*

Sarai was sixty-five and **Abram** seventy-five when **God** first spoke to **her husband**. Whatever **Abram** thought about **his** call, it posed serious problems for **her**. **The LORD** had spoken to **Abram** about **his** calling and future, but **He** hadn't said a word to **her**. **ADONAI's** silence concerning **Sarai** must have chilled **her** to the bone. There was a nagging uncertainty that tugged at **her** heart all **her** life. Was there a place in **God's** plan for **her**, or did **He** only care about **her husband**? Was there **a blessing** for **Sarai** also?

In her book, *Lost Women of the Bible*, Carolyn James reasons that **God's** silence is one of the most discouraging experiences any believer can experience. She goes on to say, "We can persevere through just about anything as long as we sense the warmth of His presence and the reassuring comfort of His love. But courage melts and we are taken hostage by fear and hopelessness when **the LORD** seems far away. Those long stretches of unanswered prayer, the problems that only seem to get worse, the sleepless nights and anxious days, the endless waiting for **God** to show up can drive us to despair." The psalmist lamented: **For if You are silent, I might as well give up and die (Psalm 28:1 NLT)**.

Sarai suffered **ADONAI's** stony silence for twenty-four years when we first meet up with **her** here, and who knows how many years of waiting and monthly disappointments before that. Deafening silence to **her** tears and pleas for a child. Only silence in the beautiful promises that never seemed to include **her**. Silence that only strengthened **Sarai's** fears that **God** remembered **Abram**, but had forgotten **her**.

Secondly, he was to separate **himself** from **his father** and **his father's household**. But why would **the LORD** ask **Abram** to separate **himself** from **his father** and **his father's household**? It seems kind of mean-spirited. **Joshua** gives us the answer: **Long ago your forefathers, including Terah the father of Abraham and Nahor, lived beyond the Euphrates River and worshiped other gods (Joshua 24:3). Terah was an idolater** who worshiped the moon god *sin*. Both **Haran** and **Ur of the Chaldeans** were centers of moon worship. The names of the family actually show the influence of moon god worship. For example, the name **Sari** comes from the word *sharratu*, and means *queen*. This was the Akkadian manifestation of the Sumerian name of *ningal*, who was the wife of the moon god named *sin*. **Milcah** is from the Akkadian name *milkatu*, and means *princess*. In the mystery religions, *milkatu* had the title of *Ishtar*, who was the daughter of the moon god *sin*. **Laben** means *white* and it is also the poetic form for *the full moon*. So these various names like **Sari**, **Milcah** and **Laben** all show the influence of the worship of the moon god, reaffirming that **Terah was an idolater**.

And **thirdly, he** was to **go to Canaan (11:31)**. But there had to be a **death** before **Abram** moved on to where **ADONAI** wanted **him to go**. **So he left the land of the Chaldeans and settled in Haran. In this he was not obedient. Haran** had been **Terah's** original home and I am sure it was comforting to go back home. But there would be a time in the future when a follower of **Jesus** said to **Him: I will follow you, Lord; but first let me go back and say goodbye to my family. Messiah** told him: **No one who puts his hand to the plow and looks back is fit for service in the Kingdom of God (Luke 9:61-62)**. By going back to **Haran**, both **Terah** and **Abram** were looking **back! After the death of his father, God sent him to Canaan (Acts 7:4). The LORD** doesn't want anything to get between **Him, His** will for our lives, and us. Once when a follower of **Christ** said to **Him: Lord, first let me go and bury my father, Yeshua** told him: **Follow Me, and let the dead bury their own dead (Matthew 8:21-22)**. But instead of leaving his **father** and family, **he** brought **Terah** and his nephew **Lot** with **him. In this he was not obedient. Terah** means *delay*, and **Abram** was stuck in **Haran**.²²⁶

One of the reasons that we find ourselves drawn to **Abraham** and **his faith** is the fact that **he** was every bit a human as we are. **He** did not have advanced theological degrees from a seminary, nor did **he** have holy, **God**-fearing parents to guide **him** and teach **him**. Yet, the Torah singles **him** out distinctly from **his** family as one of the remnant of **his** generation who would carry the godly line of humanity from **Seth** through to **Noah**. So, even though **Abraham** is known as **the father** of the faithful, **he** was still a sinner. **He** had shortcomings, and when called by **ADONAI** to **go to Canaan**, all **he** did was move up the river a bit **and settled in Haran**. But before we get too critical of **Abram**, we need to realize that is exactly what you and I do! *We move up the river a bit. Maybe quite a bit. We are going to **the Promised Land**, but we still have one foot in the world.* **Abram** would not allow **God** to deal with **him** until there was a funeral in **his** life. When **his** father died (**11:32**), *then he was obedient. Is there a thing, an idea, a trapping, or an entanglement that needs to die before you can follow **God** completely? Do you need a funeral?*

The writer to the **Hebrews** tells us: **By faith Abraham, when called to go to a place he would later receive as his inheritance, obeyed and went, even though he did not know where he was going (Hebrews 11:8a)**. It is beautiful to note that when we come to the New Covenant **Abram's** disobedience at **Haran** is not even mentioned. It is **his** entering into **the Promised Land** that is emphasized. That is what **Messiah** does for those who, like **Abraham**, believe in **Him** by **faith (John 5:24)**. He **blots out** their **transgressions and remembers** their **sins no more (Isaiah 43:25)**.

By faith Abraham made his home in the Promised Land like a stranger in a foreign country. He lived in tents, as did Isaac and Jacob, who were heirs with him of the same promise. Nahor built a city (24:10), but Abraham lived in tents. For he was looking forward to the city with foundations, whose architect and builder is God (Hebrews 11:9b). He knew that this **world** was **not** his **home**, and **he** lived as an alien and a stranger **in the world (First Peter 2:11)**. Even though **he** was wealthy, **he** kept a light touch on the things of this **world**. The only things **Abraham** built were altars (**12:7-8, 13:18, 22:9**). *Are you looking to build **a city** or an altar?*

So **ADONAI** had said to **Abram**, **“Leave your country, your people and your father’s household and go to the Land I will show you” (12:1)**. The **Lord’s** commands are rarely accompanied with *reasons* but they are always accompanied with *promises*. And so it was in **Abram’s** case.²²⁷



This is the first of seven times that **Abraham** receives direct revelation from **ADONAI** (here, **13:14-17**, **15:1-21**, **17:1-21**, **18:1-33**, **21:12-13** and **22:1-18**). These three verses are the beginning of **Abraham's** friendship with **God**. This is his unique title and **he** is referred to as the **friend** of **the LORD** three times in Scripture (**Second Chronicles 20:7**; **Isaiah 41:8** and **James 2:23**). **He** is the only one who has it and to this day the Arabs call Abraham *El Khalil, the friend of God*.

What we have next is the Great Commission. Most believers think Jesus gave the Great Commission first. Actually, He reviewed the Great Commission. The Great Commission is the story of the Bible. It starts in **Genesis**, runs through the TaNaKh and flows into the B'rit Chadashah. It's a cohesive theme, unifying all sixty-six books of the Bible to form one story: **The God of Abraham, Isaac and Jacob** desires to see **all the peoples of the earth reached through the message of redemption.**²²⁸

The LORD said: **I will make you into a great nation, and I will bless you (12:2a)**. The **nation** of Isra'el would someday **bless** all other **nations**. **ADONAI** would **bless Abraham** both materially and spiritually. The implication here is that **Abram** would have a son. It was an unconditional promise. **He** said: **I will make your name great, and Abraham's name is great** to this day. Three of the world's great religions honor **him**: Judaism, Christianity, and Islam. So what the builders of the Tower of Babel wanted for themselves, to **make a name for ourselves (11:4)**, **The LORD** now promised individually to **Abraham**. This is the first of five times that **God** confirms **His** covenant with **Abraham** (here, **13:14-17**, **15:7-21**, **17:1-8** and **22:15-18**).

But more importantly **Abram** must be more than a recipient; **ADONAI** said that

Abraham would **be a blessing (12:2b)**. **Therefore, with every top line blessing comes a bottom line responsibility.** As **he** was **blessed**, **he** would become **a blessing** to others. This promise has justifiably been regarded as one of the first promises of the coming Savior, who would bring salvation to **all nations**. **The LORD** had long ago made it clear that the Savior would be born into the human family as **the Seed of the woman (3:15)**, and now it became clear to **Abram** that this would be accomplished through **his** own family.²²⁹

God also promised protection, saying: **I will bless those who bless you (12:3)**. Those **who blessed Abraham** would be **blessed** and those **who blessed** the Jews will be **blessed (Numbers 24:9)**. **And whoever curses you I will curse (12:3a)**. Those who cursed **Abraham** would be cursed, and later those who cursed Israel would be cursed (**Numbers 24:9**). The phrase **whoever curses you** is a Hebrew word *kalal* that means *to treat lightly, to hold in contempt, or to curse*. So one who curses you in this concept *holds you in contempt by treating you lightly*. And **ADONAI** says if people **curse Abraham** and **his** descendants like that, **I will curse** them. In English **curse** and **curse** mean the same thing. But in Hebrew they do not. When **the LORD** says **I will curse**, the word is *aor*, from the Hebrew *arah*, which means *to impose a barrier or to ban*. This is a much stronger word than **whoever curses you**. It literally means *the one who treats you lightly I must curse*. So even a slight **curse** against **Abraham** or the Jews will bring a strong **curse** from **God**. The Jewish **nation** has certainly been **blessed** and protected in a marvelous way through the centuries (see my commentary on the book of **Esther**, **to see link click Bg - The Jews Were Delivered from Haman's Evil Plot**).

The climax is this: **And all the peoples of the earth will be blessed through you (Genesis 12:3b and Acts 3:25)**. **Abraham** was to become a channel of **blessing** to the whole world. This will extend to **the Gentiles (Romans 11:11-24)**. **The Scriptures foresaw that God would justify the Gentiles by faith, and announced the gospel in advance to Abraham: "All nations will be blessed through you" (Galatians 3:8)**. They are the ones to whom **Abraham** will be **a blessing**. This is the one promise that goes beyond Isra'el. This will be reaffirmed to all the patriarchs, later it is reaffirmed to **Abraham** in **22:15** and **18**, it is reaffirmed to **Isaac** in **26:3-4**, and to **Jacob** in **28:14**. This **blessing** would be accomplished through **the seed of Abraham, the Messiah**. As the prophets pointed out, it is through **Him** that **the Gentiles** will receive spiritual **blessings (Isaiah 42:1, 6, 49:5-6 and Amos 9:11)**.

ADONAI would reach out to **all the other nations of the earth** by establishing a



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reputation for **Himself** through **His** chosen people, Isra'el. They would have special commandments to live by that would make them different from all the nations around them. They were supposed to be different, holy, set apart for **the LORD**, just like us, believers in **the Messiah**, are to live holy lives, set apart for **Him**. But like Isra'el, when we live like the rest of the world lives, we make others stumble and drag **God's** name through the mud. We have **a bottom line responsibility** to let others see **Jesus Christ** through our lives.

Abram was not a visionary, not a sage immersed within mystical contemplation, not a learned philosopher, not a fanatic or exalted prophet. **He** was, quite simply, a man, a seeker after truth with a generous heart and a fervent soul. **Abram's** religion was not limited to prayers, beliefs, rituals, or mortifications. It was first and foremost made up of devotion, ceaseless devotion despite all obstacles. **Abram's faith** demanded the complete self.